83 سورة المطففين S83-Al-Mutaffefeena



## By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

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1. Waylon¹ (lengthy: stay in a valley in Hell/bane/woe) for the muttaffefeena (weights and measures defrauders).²	وَيْلٌ لِلْمُطَفِّفِينَ ١
2. Who <sup>r</sup> if <i>ektalo</i> <sup>3</sup> ( <i>they</i> <sup>2</sup> <i>measured</i> ) on <sup>4</sup> ( <i>from</i> ) the people yastawfona ( <i>they</i> <sup>2</sup> affirm fullness).	ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاس
Julius (130) dijjerni jevenoooj.	يَسْتَوْفُونَ 🟐
3. And if <i>kalohum</i> ( <i>they</i> <sup>z</sup> <i>measured for them</i> ) or they <sup>z</sup> weighed ( <i>for</i> ) them <i>youkhserona</i> ( <i>they</i> <sup>z</sup> <i>cause loss to them</i> ).	وَإِذَاكَالُوهُمْ أُووَّزَنُوهُمْ يُخْسِرُونَ
4. Do not presume those that they (are) maboothoona <sup>5</sup> (they who are to be resurrected).	أَلَا يَظُنُّ أُوْلَتِهِكَ أَنْهُم مَّبْعُوثُونَ ۞
5. For a day adheemen (great/momentous/consequential).	لِيَوْمِ عَظِيم 🚭
6. Day up <sup>6</sup> the people for the worlds' Lord.	يَوْمَ يَقُومُ ٱلنَّاسِ لِرَبِّ ٱلْعَالَمِينَ ٦
7. Not-at-all. Verily book (of) the fujjare (religion-cover-rippers) surely (is) in Sejjeenen (book comprehensively containing the works of the religious-cover-rippers).	كَلَّآ إِنَّ كِتَنبَ ٱللَّهُجُّارِ لَفِي سِجِّين
8. And what adra (profoundly caused you <sup>g</sup> to know) what (is)  Sejjeenon (book comprehensively containing the works of the religious-cover-rippers).	وَمَآ أَدْرَىٰكَ مَا سِجِيِّن ۗ ۞
9. A book <sup>x</sup> margoomon (already marked/numbered).	كِتَلِبٌ مَّرَقُومٌ ۞
10. <i>Waylon</i> <sup>o</sup> ( <i>lengthy</i> : <i>stay in a valley in Hell/bane/woe</i> ) thenday for the deniers.	وَيْلٌ يَوْمَبِنِ لِلْمُكَذِّبِينَ ٢
11. Who <sup>r</sup> they <sup>z</sup> deny by the <i>Deen's</i> <sup>10</sup> ( <i>Requital's</i> ) Day.	ٱلَّذِينَ يُكَذِّبُونَ بِيَوِّم ٱلدِّين 🟐
12. And not denies by it <sup>x</sup> except every an aggressor <i>atheemen (iterative sinner)</i> .	وَمَايُكَذِّبُهِمِ ٓ إِلَّاكُلُ مُعْتَدٍ أَثِيمٍ ٢
13. If (to be/being) recited on him Our Aya'tew (Qur'anic statement) said [he]: the firsts' fables.	إِذَا تُتَلِّىٰ عَلَيْهِ ءَايَنتُنَا قَالَ أَسُنطِيرُ ٱلْأُوَّلِينَ ﴿
14. Not-at-all <sup>11</sup> . Rather <i>rana</i> <sup>12</sup> ( <i>enwrapped/swaddled</i> ) over their hearts what they <sup>2</sup> were earning.	كُلَّا بِلِّ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكسِبُونَ ﴿
	مرا يا درسيون الها

<sup>&</sup>lt;sup>1</sup> Waylon(lengthy: stay in a valley in Hell/bane/woe).

<sup>&</sup>lt;sup>2</sup> The word "strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting."

The word "وزنوا" = "اكتالوا" So, whatever is weighed is really measured and known. See اللسان.

<sup>&</sup>lt;sup>4</sup> The word "على" has nine different meanings, among them: from. See

<sup>&</sup>lt;sup>5</sup> This is "disapprobatory (condemnatory) interrogative, implying negation"= "بسوآل إنكاري و تقريعي" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

<sup>6</sup> There is a distinction between "يقف" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف" The word "کلا" is an article of negation particularized for deterrence and prevention.

<sup>8</sup> The word "فجال" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

<sup>&</sup>lt;sup>9</sup> Waylon See footnote 1 above.

<sup>&</sup>lt;sup>10</sup> "Deen," = Day of Judgment, where each is accorded his/her dues, good or bad. Also it could mean Islam, see (S82:9).

<sup>11</sup> See footnote 7 above regarding "Let"

<sup>12</sup> The word "ران" linguistically, means covered or engrossed. See اللسان.

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15. Not at all. Verily they (are) a'n (regarding) their Lord then-day surely (are) mahjoboona (they who are veiled and excluded).	كَلَّا إِنَّهُمْ عَن رَّهُمْ يَوْمَبِنْ لَلْحُجُوبُونَ
16. Afterwards verily they surely (are) ssalo <sup>13</sup> (who broil they <sup>2</sup> on/by) the Jaheema <sup>14</sup> (intensely-blazing Fire <sup>w</sup> ).	ثُمَّ إِنَّهُمْ لَصَالُواْ ٱلْجَحِيمِ ١
17. Afterwards (to be) said: this (is that) which you were by it denying you.	ثُمَّ يُقَالُ هَلذَا ٱلَّذِي كُنتُم بِهِ عَ تُكَذِّبُونَ ﴿
18. Not-at-all <sup>15</sup> . Verily the book <sup>x</sup> (of) the abra're <sup>16</sup> (dutiful, and righteous) surely (is) in an Elleyyeen (highest-ones). <sup>17</sup>	كُلَّا إِنَّ كِتَنبَ ٱلْأَبْرَارِ لَفِي عِلِّينَ ﴿
19. And what adra (profoundly caused you <sup>g</sup> to know) what (is) an elleyyouna (highest-ones).	وَمَآ أَدَّرَىٰكَ مَا عِلِيُّونَ ١
20. A book <sup>x</sup> margoomon (already marked/numbered).  21. Witness it <sup>x</sup> the mugarraboona (they who are made nigh).	كِتَنَّ مِّرْقُومٌ هَا يَشْهَدُهُ ٱلْقُورَبُونَ هَ
22. Verily the abrara <sup>18</sup> (dutiful-they and who are being expansive in their all around beautiful works) (are) surely in naeeme (permanent mental and physical delights in the highest chambers of Paradise).	يسهده المعربون ١
23. On the couches they <sup>z</sup> look.	عَلَى ٱلْأَرَآبِكِ يَنظُرُونَ 🚍
24. Know [you <sup>s</sup> ] in their faces a delight (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).	تَعَرِّفُ فِي وُجُوهِهِمْ نَضَّرَةً النَّعِيمِ
25. Yusqawna <sup>19</sup> (they <sup>2</sup> are to-be/being availed a drink) of raheeqen (consummately-pure wine) makhtoomen (that which is sealed-/consummated).	يُسْقَوْنَ مِن رَّحِيقٍ مَّخۡتُومٍ ٥
26.Its <sup>x</sup> khetamo (seal/terminus) <sup>x</sup> (is) musk; <sup>20</sup> and in tha'leka (afar-that-it/that), <sup>x</sup> so let compete the competitors.	خِتَىمُهُ مِسْكُ أَ وَفِي ذَالِكَ فَلَيْتَنَافَسِ ٱلْمُتَنَافِسُونَ ﴿
27. And its* blending (is) of Tesneemen(high well in Paradise).	وَمزَ اجُهُر مِن تَسْنِيَمر ﴿
28.A well <sup>w</sup> drink [by] <sup>21</sup> it <sup>w</sup> the mugarraboona (they who are made nigh).	عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ هَ
29. Verily who <sup>r</sup> <i>ajramo</i> <sup>22</sup> ( <i>they</i> <sup>z</sup> <i>who crime-committed</i> ) were of whom <sup>r</sup> they <sup>z</sup> believed, they <sup>z</sup> laugh ( <i>scornfully</i> ). <sup>23</sup>	إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ ﴿

<sup>13</sup> The word "authoriterated "ssalo" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

<sup>&</sup>quot;is proper noun, but it means intensely blazing fire. See الراغب.

<sup>&</sup>lt;sup>15</sup> See footnote 6402 above regarding "کلا"

<sup>&</sup>lt;sup>16</sup> See the *Lexicon* attached to this *Translation* for this great word.

أ.اللسان means the most high. See "عِلْيِين" The word ألسان

<sup>&</sup>lt;sup>18</sup> See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

<sup>&</sup>quot;Theword" أسقى and not "أسقى means availed water for drinking. See" أسقى "means availed water for drinking. See

<sup>&</sup>lt;sup>20</sup>Thephrase"its seal(is) musk" is a figurative speech of Arabic tongue expressions meaning: with best end result.

<sup>21</sup> That is "from" it, i.e. part of its drinkable drink.
22 The word "יֹבְּיבֹּשׁ" is made up of two parts: (1) "בְּבִּשׁ" and (2) the "יִבּישׁ" = the absentees masculine speakers' pronoun for a plural. However, part (1) "בְּבִשׁ" is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: "crime committed," which slightly different then the original text.
23 It must be noted here with respect to the word "בֹּבֵשׁ" which bears different meaning depending on its use with

other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضحك" و" فضحك" و" (2) whereas "ضحك السحاب و" (4) ", هزئ به" = "ضحك عليه" (3) ",سخر منه" = "ضحك منه" (4) ",اخرج صوتا مظهرا السرور ضحك الأرض بدا نبتها" = "الزهر و العشب و ضحكت الأرض بدا نبتها" = "الزهر و العشب و ضحكت الأرض بدا نبتها" = "الزهر و العشب و ضحكت الأرض بدا نبتها" و "لادم و العشب و ضحكت الأرض بدا نبتها" عليه المعتبد و المعتبد و العشب و ضحكت الأرض بدا نبتها " و "الزهر و العشب و ضحكت الأرض بدا نبتها" = "الزهر و العشب و ضحكت الأرض بدا نبتها" و "كسور و العشب و ضحكت الأرض بدا نبتها" و "كسور و العشب و ضحكت الأرض بدا نبتها" و "كسور و العشب و ضحكت الأرض بدا نبتها" و "كسور و العشب و ضحكت الأرض بدا نبتها" و "كسور و العشب و سحكت الأرض بدا نبتها" و "كسور و العشب و سحكت الأرض بدا نبتها" و "كسور و العشب و سحكت الأرض بدا نبتها" و "كسور و العشب و سحكت الأرض بدا نبتها" و "كسور و العشب و سحكت الأرض بدا نبتها" و "كسور "منها يضحكون; " منها يسخرون " = "منها يضحكون; " laughing scornfully.

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30. And if they <sup>z</sup> passed-by them (the passers-by) yataghma-zona (they <sup>z</sup> mutually wink their eyes malignly).	وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزونَ 🚭
31. And if they z to their families they z transposed <i>fakeheena</i> (transposed <i>marveling and luxuriating wantoners</i> ).	وَإِذَا ٱنقَلَبُوٓا إِلَى أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ شَ
32. And if they <sup>z</sup> saw them said they: <sup>z</sup> verily these surely ( <i>are</i> ) strayers.	وَإِذَا رَأُوهُمْ قَالُوَاْ إِنَّ هَتُؤُلَآءِ لَضَالُونَ ﷺ
33. And not [were] they <sup>z</sup> sent on them keepers-up. <sup>25</sup>	وَمَأَأُرُسِلُواْ عَلَيْهِمْ حَنفِظِينَ ﴿
34. So today, who <sup>r</sup> believed they <sup>z</sup> of the unbelievers they <sup>z</sup> laugh ( <i>scornfully</i> ). <sup>26</sup>	فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضِّحَكُونَ ﴿
35. On the couches they <sup>z</sup> look.	عَلَى ٱلْأُرَآبِكِ يَنظُرُونَ 🚭
36. Have the unbelievers ( <i>had been</i> ) rewarded what they <sup>z</sup> were doing.	هَلَ ثُوّبَ ٱلۡكُفَّارِ مَا كَانُواْ يَفُعَلُونَ ﴿

<sup>24</sup> The word "فَكِهُ وَ فَاكِهُ" has many meanings, among them: (1) بناعم و مُعجَب (2) بناعم و مُعجَب و أعراض الناس أو الأشر (2) بناعم و مُعجَب أو بناعم و مُعجبون و ناعمون (1) And among The Qur'an commentators it is agreed that that the Paradise's people are (1) بعجبون و ناعمون (2) باعم و marveling and luxuriating; and the Hell's people are (2) اللسان = mantoners. See اللسان = mantoners. See which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*." (Emphasis is added).

26 See footnote 6449 above regarding "غندا". +